

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, MAY 11, 1916

NEW SERIES, VOL. XVIII, NO. 19

## OUR SPECIAL EVANGELISTIC NUMBER.

It has been the purpose of this special issue to stimulate interest in the work of evangelism to which the majority of our churches now give themselves during the next few months. The Baptist Record does not assume to be the special instructor of churches in this line any more than in the other lines of their activities, but it seeks to co-operate with all who are seeking to secure the best results in this revival season. To do this articles have been secured from a number of pastors whose hearts are in this work and whom the Lord has used graciously. What they have to say will be read with interest and we hope with great profit. Beside these brethren, at the request of the editor, a number of the Blue Mountain evangelists have written about various phases of the work and as they are specialists and men of thorough consecration to their calling, their message will contribute to the proper directing of the work and strengthening our hands for the task. One of them—Brother T. T. Martin—has remained longer in this calling than any man we know and is still vigorously proclaiming the message of salvation with growing vigor and unsurpassed clearness. All of them are men upon whom is the seal of God. Hear them that we may the better do this glorious work which holds first place in the program of the kingdom of God, the winning of the lost to Jesus, our Lord and Savior.

## PRAYING IN A REVIVAL

For the work of a meeting this is not and must not be second to anything as a means to the end desired. No, it is not second to the preaching, important as that is. It must begin ahead of the preaching and prepare the way for it. The preaching of the apostles on the day of pentecost would never have brought 3,000 souls to repentance if it had not been preceded by the ten days of prayer in the upper room. It is the one part of the work in which all can engage and which ought to engage every one without exception. Not all may preach or sing, but there is no reason why all may not pray. Not to do it is to assume responsibility for failure. Every church member who fails to pray for a meeting contributes to its failure and every one who prays helps to make it a success. A meeting in which the people pray cannot fail and one in which they do not pray always and inevitably fails. For this we have ample testimony in the word of God. Ask and ye shall receive. Every one that asketh receiveth. If ye abide in me and my words abide in you, ye shall ask what ye wish and it shall be done unto you. There is no difficulty in getting a hearing with God. The only difficulty that the evangelist encounters is to get people to pray. If there is one prayer which has the right of way with God, it is one for the salvation of the lost. The prayer that takes precedence of all the rest is that those for whom Jesus died may be saved. It is not worth while to preach or sing or work in any way if it is not all preceded and accompanied by prayer. Let the prayer begin beforehand and let every effort be made to induce all the people to pray. Let everybody pray that this revival season may surpass in gracious results any harvest season we have had.

## WHAT OUGHT A REVIVAL TO DO?

The word "revival" is here used in its usual meaning of a protracted meeting, and not in a limited sense indicated by its etymology. What are you expecting from your meeting this summer? It is necessary to have definite desires and expectations, and we are liable to get what we are looking for. Local conditions may cause some differences in what we work for, but generally the objects are the same. The thing that is uppermost is that the lost may be saved. We cannot be satisfied without that. Generally the meeting that comes short of that has not succeeded. We sometimes seek to comfort ourselves with the indefinite statement that much good was done or the church was greatly strengthened or the community received an uplift, but if these things are true it ought to result in the saving of the lost. The seal of a church's ministry is that men and women and children have been brought into the kingdom. If they are not, there is a weak place somewhere that needs attending to. The first concern of our crucified and risen Lord is that we should make disciples. There is no greater joy in a church than the witness of newly born souls, and this joy is echoed in heaven over every sinner that repents. Let us fix this as our objective in all these evangelistic efforts and not be satisfied till it is done.

To be sure this is not all that a meeting should do. The standards of right living should be lifted up. Indeed men will hardly be convicted of sin until righteousness is preached and the lives of church members are brought up to it. This will include not only refraining from wrong doing and the cleaning up of foul places, but also the actual rendering of personal service to God and man. We are to go out after men in efforts to win them to Christ and to dedicate ourselves to any form of service that is needed. The meeting ought often to result in the calling out of missionaries and ministers of the word. It ought to be a time for strengthening our people in their doctrines and in interest in the general work and life of the denomination. This can be done tactfully without offense to anybody. A sermon on baptism does not hurt a meeting. We have known it to do great good. People are more apt to believe if you preach on faith, to repent if you preach on repentance and to be baptized if you preach on baptism. The writer held a meeting in a Methodist church, preached twice on baptism; nobody got mad, and twenty-five people were baptized. It would conserve the best work of the meeting if a good number of people were led to subscribe for the denominational paper.

## MUSIC IN THE MEETING.

Every spiritual awakening has been accompanied with an outburst of song. The period of greatest religious interest in Israel was in the time of David. Other great prophets and leaders there were at other times, but most of them were sent to a spiritually sluggish and rebellious people. But David had the nation with him in establishing the theocracy and in preparing for the temple which Solomon built. This religious revival was the time when songs and song books sprang into use. It was said to be characteristic of the Christians of the first century that they met and sang hymns in praise of Jesus. The

awakening under the ministry of Luther was borne on the wings of song. And as David went forth to battle, led by instruments of music and the voices of praise, so John Wesley and Whitfield were supplied with song by Charles Wesley and his contemporary musicians. Moody had Sankey to support the message with song and he has been followed in this by nearly every evangelist since his time. It is desirable, though perhaps not practicable, for every evangelist to have with him a leader of the song service.

At least every church ought to look to this helpful factor in the work and make the wisest use of the service of song. Some suggestions here, though you may find something better in the article by Brother P'Pool. Give attention to preparing for the song service. Get the best possible leader and elicit the largest number of those who can sing. Have them sing together enough to give them confidence in themselves. The preacher ought to see that the music is decorously conducted. It ought to be true to the gospel itself and of a kind to make people desire to sing. Don't let the music drag. Sing up. Get a good song book and get enough of them. Some meetings have failed of their best results because the church tries to economize on the song books. Most people will not or cannot sing without a book and urging them to sing will not avail if they don't know the song and haven't a book in which to learn it. People who sing ought to be as genuinely consecrated as those who preach or pray. It must be a genuine heart service rendered to God.

## MONEY AND THE EVANGELIST.

This is becoming an increasingly delicate and important question when a church is preparing for a revival or when they are at the close of the meeting. For two reasons the churches are in many places coming to have a feeling of uneasiness on this score. There are probably some churches which have dreaded to undertake a meeting because their penuriousness made them unwilling to assume the financial obligation necessary to its conduct. There are other cases in which the church had a reasonable fear of meeting the financial expectations of the visiting brother, owing to his exorbitant love of money or the expectations created by the offensive publishing by some churches of the large amount that was paid the evangelist.

Preachers are subject to the same temptations as other people, including the love of money, and some have doubtless yielded to the temptation and have thus injured themselves and the Lord's work. There are two extremes in this matter as in many others. The preacher that is not willing to work to save others without the thought of compensation is not fit for his office. And the church that is willing for him to labor among them without making compensation according to their ability and the quality of work done is not fit to be called a church of Christ. In evangelistic work, as in the pastorate, the laborer is worthy of his hire, and it is necessary to his continuance in the work that he be given the proper financial support. It is perfectly proper for a church to indicate what they are able to give an evangelist if they choose to do so and he may accept or decline as he sees fit. But some preachers need to guard themselves against improper motives in deciding their place

(Continued on page 4)



## ARTICLES ON EVANGELISM BY PASTORS AND EVANGELISTS

### EVANGELISM—THE PROPER PREPARATION

The "protracted meeting" season will soon be on. What are we going to do about it? With our churches it is the most important season in the year. It is the harvest time. It is the time when attention is turned towards the lost. How earnest we should be. How we should put forth our best. We should make ample, specific and abundant preparation. A meeting is going to succeed in proportion to the preparation. "Preparedness" is vital to success. As I have had some experience both as pastor and evangelist, let me suggest some important preparations:

1. Select the right man to hold the meeting. How careless we are in selecting the preacher and the preacher is just as careless in accepting. God calls men to do certain work. He should do all the choosing. Many meetings fail before they begin because God is left out in selecting the preacher. Leave God out the meeting is doomed to failure.

2. Select the ones you desire to reach. Definite preparation leads to definite results. Take a religious census. Get the names of those you want to reach. Indefiniteness leads to generalization and generalization leads to failure; our meetings are too much of a hit-or-miss fashion. Select your man and go after him. If you want a revival put your church to work on a definite task. Go after that lost man. Stay after him until you get him.

3. Advertise your meeting. This is the day of advertising. Advertising will get what you want into the eyes of folks. It must get into their eyes before it can get into their minds and hearts. One of the best meetings I have ever held the pastor put up large posters at every cross road for ten miles in every direction from the place of meeting. He did this for three months. I remember at one service we had people from twenty-eight different Baptist churches. One day we had thirty-five conversions. I have met people in many parts of this State converted in that meeting. We have not yet learned the value of printers' ink. Advertise your meetings.

4. Have earnest, consistent and persistent prayer to God. It is just as important to have prayer to run a successful meeting as it is to have gasoline to run an automobile. Pray for the preacher that utterance may be given him in opening his mouth to make known with boldness the mystery of the gospel, and that the word of the Lord may run and be glorified. The preacher cannot preach with power unless the people pray for him. Pray for the pastor that he might have wisdom. Pray for a revival.

All revivals are the result of prayer. A revival will right more wrongs and cure more ills than any other thing in the world. What a blessing to community and home is a God-given revival. Pray, "Lord, send us a revival and let it begin in me."

A revival is a new vision of God, a new sense of our duty to man, and a new consecration to our task resulting in the salvation of the lost and the building up of the saved. "Oh, Lord, revive Thy people that they may rejoice in Thee."

Pray for the lost man. Prayer cannot save but God saves in answer to prayer. Christ never did turn one away who cried in the behalf of another. When you get the names of the lost, pray for them individually. "My heart's desire and prayer to God for Israel is that they might be saved."

When you have made careful, prayerful, specific preparation there you may earnestly expect a definite revival and a glorious time.

E. D. SOLOMON.

Meridian, Miss.

### THE EVANGELIST AND HIS WORK.

By T. T. Martin, Evangelist.

The work of the evangelist is Scriptural. "Do the work of an evangelist."—II Tim. 4:5. There have been unworthy evangelists; there have been unworthy pastors. There have been sensational evangelists; there have been sensational pastors. There have been unsound evangelists; there have been unsound pastors. There have been money-loving evangelists; there have been money-loving pastors. There have been "irresponsible evangelists;" there have been irresponsible pastors. Evangelists sometimes make mistakes; pastors sometimes make mistakes. There are hard-working, sincere, God-called evangelists; there are hard-working, sincere, God-called pastors.

It is easy for the evangelist to hurt the pastor and the church. He can go into a community and preach sermons that will please every one, never touching on any distinctive Baptist doctrines, and win the people to himself, and they will say, "He is broad and liberal; he is not narrow and bigoted like the Baptist pastor and the Baptists here." He can never "reprove, rebuke," and have all the worldly Christians singing his praises, and leave the pastor's battle against worldliness harder than ever.

Baptist evangelists ought to specially preach Baptist doctrines, not only to strengthen the church and hold up the hands of the pastor, but because a large part of almost every church is under the influence of other denominations; and these people on Sunday when the Baptist pastor preaches Baptist doctrines are in the other churches. The only time, therefore, for them to hear Baptist doctrines, except occasionally, is during revival meetings. If now the Baptist evangelist for the sake of personal popularity or personal profit, holds his peace, these under the influence of other denominations will rarely hear Baptist doctrines preached.

Likewise, if the Baptist evangelist fails to "reprove, rebuke" and speak out against sin, especially the great social evils, many will rarely hear these things rebuked; for as Sam Jones put it, many preachers are now "making out rates to glory," and do not speak out against the great social evils lest they lose members or hearers.

Another temptation to the evangelist is to reach out only after the salvation of the lost, and not feed the sheep. The psalmist prayed, "Will thou not revive us again that thy people may rejoice in thee?" God calls that a revival that leads God's people to rejoice in Him. It is therefore a part of the evangelist's work to so preach as to lead God's people to rejoice in Him.

Especially is it necessary for the evangelist to guard against the unsaved making mistakes and getting into the churches unsaved. A noted evangelist preached fourteen days, splendid warning, pleading sermons, and led many to unite with the church, and never once even attempted to preach on the way to be saved. After such work one comes along who does try to show the way to be saved, and church members are led to be saved, and at once a cry is raised, "He is disturbing church members." Baptists are the only people who require a person to profess to be saved before the person unites with the church or is baptized; hence, there are most numbers who are unsaved among other churches. But even among Baptists many believe that one-half of our people are unsaved. A question: Shall we, from church pride, or from fear of being criticised, let this vast body of unsaved church members go on down to hell? Another question: Shall no effort be made to reach them during revival meeting?

While Baptist evangelists should preach Baptist doctrines, and should "reprove, rebuke" sin and especially the great social evils, it should be done with tenderness and not with bitterness and rasping.

The ideal for the evangelist is to try to preach as if the Lord Jesus were visibly present in the audience; to talk to inquirers as if the Lord Jesus were visibly present, listening; to be as careful that people be not mistaken as to their salvation as if the Lord Jesus were visibly present, looking on.

Blue Mountain, Miss.

### "MESSAGES WITH A SOUL."

At the most perilous time that our mission work has seen for years—possibly ever—and at a time when we are about to be drawn into the world war, and just before the beginning of our evangelistic season, proper, the questions, with tremendous force, come to me, saying, "What shall I write about?" I must respond to our editor's request.

The above subject has been on my heart for months, hence its selection, for I have learned to write and speak about the things of the kingdom that rest on the heart.

We are about to begin our evangelistic work, brethren. Have we been preparing for it? Are we planning to give a series of sermons that are well prepared, well ripened, full of the Spirit and tinged by our own life's blood? If not, it were better for us and the work to go again to our places of study for further wrestling with God and His Word.

All messages ought to be full of the Spirit; they ought to be messages with a soul, but it is not always true that they are. Too often, I fear, we preach to fill in the hour, without having a definite message for the hour and without the sermon's having us. Times like these—for when have we seen their like—call for men who stand on Zion's walls and cry long, loud and spare not! My brethren, this is the prophet's day—the day of all days—for him! Men are eloquent when they are delivering the message of the heart, for out of it are the issues of life. If we would become orators we must champion some great and worthy cause. As ambassadors of the Lord Jesus Christ, entrusted with the gospel which is to save the world, we are the champions of the greatest and most worthy cause in the world. Before going out for the summer's work let us light our little torch at God's burning altar and never stop until a whole community is ablaze with the heavenly fire, for surely our supreme qualification for the work just ahead of us is a soul on fire. We crave the ability to inspire indifferent Christians and to wake up sleepy sinners. If we would do it we must be wide awake ourselves and have a soul of flame within our breasts. This does not come from reading new books and listening to lectures. It comes from God in answer to believing prayer. To our secret places and upon our knees, then, my brethren! Let us pray much if we want the soul to be much in evidence. The congregation bows to the man with the message that has a soul. The message that has a soul is wrought out in the prayer shop. The sermon that will touch men deepest has come from the deep of prayer and study.

Let prayers begin to rise from every believing soul, every Christian home, every Sunday School, B. Y. P. U., W. M. U., Y. W. A., G. A., R. A. and Sunbeam Band and church for a mighty revival to sweep over Mississippi. We badly need it. Nothing will please our God and help our work, and solve our problem like it. Brethren, we can have it if we are willing to pay the price. Our message will have a soul if it is inspired; and it will be inspired if we will ask the Lord for the needed inspiration. Every where the complaint is heard, the sermons are void of soul. May the charge not be brought against us, my brethren. Count on me for my best.

Your brother in Christ,

ZENO WALL.



# HOW TO PREPARE FOR A REVIVAL.

By Charles E. Watkins, Evangelist.

There can be no work done along any line without preparation. The child must learn to eat, to talk and to walk, and men must have special training for any work they plan to do in life. And it is also true that the thing the church of Jesus Christ is longing for and praying for in almost every place is a revival of real religion. The Northern Baptist Convention has adopted as the first goal of its five-year program one million converts to be received by baptism. In view of this fact, the great question is, How shall we get ready?

A revival, like everything else, must have an origin; it must start somewhere, and the most likely and logical place is in the heart and life of the faithful pastor. It will be begotten by his contact with his people and his knowledge of their spiritual condition and the needs of the field. The moral condition of the city or community may cause him to cry out to God. If you trace the great revivals of the past back to their source you will discover two things—first, a spiritual tide at the lowest ebb, and some faithful soul having discovered the condition, began crying unto God. See the following cases:

Moses, Samuel, Nehemiah, Gideon, Jeremiah, Isaiah, Wycliff, Huss, Luther, Edwards, Whitfield, Wesley, Finney, Moody, etc.—these men saw a condition and felt a need and wept over it, first confessing their own sins and those of their people. They sought God for forgiveness and the results have been great revivals.

God is as ready to send a time of refreshing today as ever, and in these days the need is as great as ever in the history of the world. The churches can have a great nation-wide revival if the motive is right and the proper preparation of heart and life is made.

A real revival never comes from an improper motive, more than a corrupt tree bringeth forth good fruit. The only worthy motive is the glory of God, the upbuilding of His church and kingdom and the salvation of lost souls. Chas. G. Finney went so far as to say that "a man to be a successful soul winner should sever all denominational ties and work to this end." When the pastor has seen this need and really prayed over it and gotten it on his heart, the next thing to do is to call in one or two of the faithful ones, perhaps the officers of his church and impart the information to them and get the burden on their hearts as well as on his own. The great revival of 1858-59 started in this way: I. C. Lamplier, a colporter in New York, went alone at the noon hour to pray and after some days called others in and later a public meeting was announced at the Johns street Methodist church and there began the great "noon day" prayer meeting out of which grew a revival with a million converts.

Enlarge this prayer band and keep the information at hand in order that they may catch the vision and feel the burden.

Come before this inner circle with the membership record of the church and go over it like the politicians go over the poll books and take time to talk over the condition of each member of the church, and follow this with an every-member canvass, simply for fellowship to get the information needed. Find out how many members in the homes of your membership who are not Christians and whom you must reach if they are reached at all, also make a list of non-members who attend your church more or less regularly and whose children are in your Bible School.

Call a meeting of your Sunday School teachers and go over each class book with them and discuss each case. Let the same be done with the brotherhood. The organized classes, the ladies' society and every auxiliary organization of the church, keeping before them the statistics at hand and importance of prayer. Too much emphasis cannot be put upon prayer. You might have a revival without singing or even preaching, but not without prayer.

The pastor's heart can be warmed and fired, for revival efforts by reading such books as the following: Finney's "Revival Lectures," Torrey's "How to Bring Men to Christ," Martin's "God's Plan With Men," and "Redemption and the New Birth," and scores of others.

Let every public service and every private conversation be with one end in view — arousing the church to make the effort for and arousing the community to take an interest in, the salvation of souls. The preaching ought to be as tender as the love of Jesus can make it and yet it should be fearless. Many a pastor allows personal matters to come into his pulpit ministrations and the people see that the objective of his sermon is not the great things but some petty personal preference.

Finally, let every song have in it this one great objective. Let every prayer be "soaked in the pathos of Calvary," and with clean hands and pure hearts we will ascend into the Holy Mount of Transfiguration."

May God help us and may He revive His work. Muncie, Ind.

## THE PASTOR AND THE REVIVAL MEETING.

The revival meeting is to the pastor and church what the harvest season is to the farmer. It would be a disaster to plant and toll and then for any cause neglect or fail to reap. The successful pastor, like the successful farmer, must endeavor to harvest thoroughly and wisely the results of his year's work.

1. The pastor and his work before the meeting.

The pastor has a work of vital importance before the meeting begins. A time must be agreed upon. Some man of God must be invited to assist. Plenty of song books must be gotten, and arrangements made to have good music. All of this ought to be done by the church, with the pastor making such suggestions and recommendations as he may wish.

The question of the scope and possibilities of the meeting ought to be discussed and prayed over, long before the meeting begins. A census of the town or community will reveal the needs and opportunities in a surprising way. I think a worth-while work for every pastor in the country, if he does not take the census, would be to meet with his deacons and Sunday School teachers, at least one month before the meeting and make a list of all the families in reach of the church. Then from this make a separate list of those who have never made a profession of faith in Jesus.

How often have you heard a conversation like this between the visiting minister and some leading member of the church. "Has Brother B—— any family?" "Yes, he has a wife and three or four 'chaps!'" His oldest girl is getting on toward—and then turning to his wife, he asks, "How old is that girl?" "Why, Susie, you mean? She's fifteen years old." Then the minister asks if she is a Christian. "Well, I just can't say; you know, several of the young folks 'joined' last year, and I don't remember." Under God, brother pastor, let us know the people, young and old, and then try to lead them to accept Jesus as their Savior.

2. The pastor during the meeting.

The pastor must make himself accessible. Be in the building while the congregation is gathering and at the door while they are leaving. In this way he can gather up the impressions of the sermon and mark the progress of the meeting.

The pastor must have faith in God and in the power of the gospel. Keep in a good humor. Keep in good spirits. Encourage the man who is doing the preaching in every way possible. Be willing for the visiting preacher to be popular with his people. Direct the prayer meetings and other organized efforts. Close each service with a note of thanksgiving and good cheer.

3. The pastor after the meeting.

Like the work of a faithful mother, the work of the pastor is never finished. When the meeting is over and the evangelist is gone, the pas-

tor realizes that one of the most serious phases of his work has just begun. Souls have been saved from hell, now lives must be saved for service. I shall not try to suggest methods of work and plans of development, but every pastor, who is in earnest, will set himself with all the zeal and consecration of his soul to this very serious task.

May the God who called us, give us grace and wisdom for our manifold duties.

Yours sincerely,

T. L. HOLCOMB.

## EVANGELIST.

By L. C. Bauer, Evangelist.

In God's distribution of gifts to men, He gave some to be prophets, apostles, evangelists, pastors and teachers (Eph. 4:11.) There is a distinction with a difference in these offices, yet they are co-ordinate and interdependent, for the perfection of believers and should be so recognized, giving each his proper place.

When God calls a man into His service, He sets His seal to his ministry by giving him "souls for his hire;" otherwise, what's the use?

The pastor and churches are local conservators of the truth. If they can secure a man who will do the work more effectively, it is their Christian duty to get him, as the interests of the kingdom are too great to suffer at the hands of one man when another can do it better.

God knew the need of the churches; so He called evangelists, and they have a work that can't be done by any one else. An evangelist is God's called man set apart for this work.

He should be brought face to face with the human need to realize that it involves obligation. He should know no class but have a world vision of the work of the Son of God; a consuming passion for the lost, an unshaken faith in God. He should fix his mind on the positive truth, and his effort as a minister of Christ should be to accomplish Christ's purpose. He should be far more concerned to save men from damnation than to discuss those speculations about truth which, after all, interest but a few and are not helpful even to them. Life is short; let it be a life to save men.

No evangelist should lower his calling by attacking the church and pastor. He should remember that any real results of his work must be harvested by the church. His business is at least to work with the pastor in heartiest sympathy, and be a pastor's helper.

A meeting that does not give the church and pastor a new grip on the field is a failure, no matter how many additions.

We are living now in a time of evangelistic enthusiasm—all kinds of evangelists. We must report a large number, "taken in by the evangelist," and that is the sad tragedy. The after-effect is appalling, and soon the evangelists are regarded with contempt. Many are doing inferior work because their zeal has not been always united with the highest ideal; but the evangelist looking for a reputation as an evangelist.

The men who made the great evangelistic revival of the eighteenth century were men who lived so thoroughly in God's presence that when they preached men saw the spiritual power and desired to become acquainted with the God whom they loved and served.

The God-called man holds to the old evangelical message. In it he finds the vital knowledge of God dealing with men and the experience which is as old as the cross. He is anxious for the world to see the Christ, and not himself, to sing the glory of the song of God—and not the evangelist. His one ambition is to reveal Jesus to the world and to carry out his part of the great commission, to be faithful to his calling.

Whitehall, Ill.



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## EDITORIAL

### MONEY AND THE EVANGELIST.

(Continued from page 1)

of work. A free mingling with preachers, evangelists as well as others, makes it very evident that the financial income has too large a place in their plans and thinking. Does somebody think this ought not to be said? Then why rebuke sin in anybody if not in a preacher? It is our mature and candid opinion that preachers are freer from this sin than any other class of men, and yet Paul had to caution the churches to have preachers that were free from the love of money. It is right for the preacher to be properly paid and it is necessary sometimes for him to work without pay. It is right for the churches to pay the evangelists and it is not a healthy indication when they are penurious and suspicious. Let the minds of preacher and people be on the main business of saving souls and let both be willing to make any sacrifice that the work may be done.

### THE KIND OF PREACHING NEEDED.

The preaching needed in a revival is that which accomplishes specific and immediate results, the results of faith, repentance and confession. For this reason it must be specialized preaching, if not preaching by specialists. There are other good kinds of preaching, but they are not the kind for a protracted meeting. Many things may be worked into a revival sermon incidentally or on the side, but that preaching is best for a revival which adheres to one purpose and confines itself largely to one theme. A man who does the best work as an evangelist is not likely to be fit for a pastorate, and many a man does good work as a pastor in organizing and building up his church who does not succeed conspicuously in evangelistic effort, even in his own church. The writer has had ministerial help in a meeting that was an utter failure, not because the preaching was not good, not because the people did not like it, but simply because it was not the right kind for a protracted meeting. It is not the time for instruction and general edification. That ought to be done by the pastor throughout the year. It is the time to line up the whole force of the church and bring all its strength to bear on saving the lost. The preaching ought to bear on this one theme. It will of necessity be simple, confined to sin and salvation, dwelling on the need of salvation, the complete provision for it in the crucified Son of God and the way to it through repentance toward God and faith in the Lord Jesus Christ. In a sense it will be monotonous, but it never ceases to draw men and hold their attention. It can be preached day after day and week after week and people never weary of it, and it never loses its power. Simplicity, sincerity and ear-

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nestness that are born of love will give it all sufficient power to produce conviction and conversion. We need not try to cover the Bible or the whole range of Christian duty in a meeting, let us do as Philipp, "begin at this Scripture (Christ crucified) and preach unto them Jesus."

### OUR MISSION SITUATION.

For the second year in succession our Home and Foreign Mission Boards have closed their books with a burdensome debt, this year so large in both boards as to render the situation serious if not critical. It has not been easy to get full and accurate information because the boards did not wish to make any premature announcements that might need correction or that might hurt them in their plans for the future. Enough is known to indicate that we are facing the most serious situation we have ever had in our work. It is time for careful study of the situation and earnest counsel for the future.

We may take some comfort in the hope that our failure to meet the obligations, and encountering an almost overwhelming debt will bring us all to our senses. It seems now that the two boards are carrying over into the new year a combined debt of over \$300,000, one-third of which is on the Home Board, and two-thirds on the Foreign Board. This includes the debt reported a year ago. We have heard the cry of threatened debt from year to year and have become so accustomed to it that the rank and file of our people thought it was just the usual way of getting money. It is now not a possibility, it is an actuality. This means if we are men we will brace ourselves to the task as never before. It means that to conduct our work for this on the same scale as the past year, we shall have to give one-third more — \$1,250,000 instead of \$900,000. That the work demands not simply the same program but an enlarged plan, hardly admits of question.

People and leaders alike have been casting about for the cause of our shortcoming, and many suggestions have been made. Some of them seem to be well grounded and some will not appeal to you. All of them possibly need to be weighed that our future course may be determined. It has been suggested that the Judson Centennial only took money out of one department of foreign missions to put it into another, and that, too, at an enormous expense of operation and collection. Some will say that too free criticism of the boards' methods have hindered the work. Others will reply that too little attention to criticism on the part of the boards have influenced those who are expected to give. Some will hold that the multiplication of interests, local and general, has stood in the way. Others will insist that the overhead expenses of the boards absorb too large a proportion of the funds and estrange the givers. Some have even said that so many men and agencies are employed to do the work of soliciting and enlisting that the pastors have concluded to let them do it and have gotten out from under the burden and responsibility. Others insist that the changing from the once a year, high-pressure collection to the every-week, no-pressure plan has caused us to be left behind in the race.

To our mind this last has most of truth and of comfort in it. Many of the churches that have adopted the every-month or every-week plan of giving have not come up with their usual offering. This, while not justifiable, was to be expected, and can be corrected by proper attention. People are not made missionary enthusiasts or supporters by a mere change in plans. They will need the same instruction and exhortation as under the old plan. The period of transition is sure to show a temporary loss of energy. We will have not merely to adopt a plan but train the people to it. This will take time for adjustments and there will be needed supplementary efforts for the backward giver.

In the meantime it would not be amiss to go over the machinery, cleaning up and oiling the bearings, and removing any superfluous parts

Thursday, May 11, 1916.

or methods that have served their generation and should now fall on sleep. We need, too, a new girding for our task, a new grip on God, new consecration and anointing of the Holy Spirit, a new sense of the value and necessity of prayer. We can and must learn anew the old lesson which Jacob learned at Jabbok when the Angel of Jehovah wrestled with him. We have much to learn and this is a good time to learn it. We have much to do and no time to waste in the doing of it.

### SANCTIFIED.

This subject continues to be an object of deep interest both because of its importance to the Christian and because of the misunderstanding of the word as used in the Bible. It would be well if we could put away the sense of its employment elsewhere for a time and look up the word in the Bible. It will be seen that there are four shades of meaning that attach to it or grow out of it.

We are said first of all to be sanctified by the blood of Jesus. In this sense it is used repeatedly in the epistle to the Hebrews. In chapter 10, verse 29, we read, "Of how much sorer punishment shall he be judged worthy, who hath trodden under foot the Son of God, hath counted the blood of the covenant wherewith he was sanctified an unholy thing." Again, verse 14, "By one offering He hath perfected forever them that are sanctified," and, verse 10, "We have been sanctified through the offering of the body of Jesus Christ once for all." Here it is clearly seen that we are sanctified that is made the property of God by the right of purchase through the blood of His Son. To be sanctified is to be made God's possession and this is done by the redemption in His blood.

In the second place a person is sanctified by the voluntary offering of himself to God. He recognizes the right of God to ownership and control and presents himself to God for His use and control. In Leviticus 11:44 the people are commanded to "Sanctify yourselves and be ye holy." This is specially commanded of the priests, and the injunction is oft repeated. In the same way in the New Testament (Rom. 12: 1) we are urged to present our bodies to God, holy and well pleasing." This is a conscious and voluntary dedication or sanctification which each one does for himself when he willingly recognizes himself as God's own possession.

A third use of the word is that God sanctifies a person or a house by coming in, to occupy him or it, and thus manifesting and making real His claims to ownership. In Leviticus 8: 10 Moses in the name and at the command of Jehovah anointed the tabernacle and all that was therein and sanctified them." It was in a similar way that the Lord accepted the temple which was dedicated to Him by Solomon, filling it with His glory. That is the meaning of sanctuary, a place where God dwells. That is why we are called the temple of the living God. "Or know ye not that your body is the temple of the Holy Spirit, which is in you which ye have from God."—I Cor. 6:19.

A fourth employment of the word "sanctify" is to bring these bodies and spirits of ours into complete conformity to the will and likeness of God. He has predestinated us to be conformed to the image of His Son, and the work of the Spirit in us is to carry to completion this purpose of God. This will continue to be done in us unto the day of our Lord Jesus Christ." And the God of peace sanctify you wholly, and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ."—I Thess. 5:23.

The rate to Asheville and return from Jackson is \$19.20, as you will see from the advertisement of the I. C. Railroad on another page. It will allow stop-over at Memphis if you wish. The agent at your station can give you the exact rate and will have the ticket ready for you if you speak with him beforehand.



The church at Sumner gave over \$400 for home and foreign missions.

Dr. E. B. Pollard says in the Baptist Commonwealth that the dead line for preachers is a rut. Paul tells us to be rooted and grounded, but don't pronounce it "rutted."

Rev. J. A. Ousley reports from Helena, Ark., that the Sid Williams meeting is doing great good; men's meeting crowded; sixty-four additions, forty-four for baptism, and several days to run. Helena had just got on its dry clothes.

The church at Flora on last Sunday raised \$2,670 on their church debt, and as this lacks only about \$300 of paying it off, they will have that done in another week. They also went beyond their apportionment for missions by \$84.

Bethel Male College in Kentucky, one of the oldest Baptist institutions in the South, with an honored list of alumni, seems in danger of going upon the rocks, for lack of financial support. It seems a great pity that it is threatened with coming to grief and we hope its friends will rally to it nobly.

The Watchman-Examiner makes a wholesome protest against the request of the federation of churches, of pastors to invite their people to leave their own churches to go to a mass meeting on Sunday night. Churches, like people, will prosper in proportion to the attention they give to their own business.

In Boston the elements opposed to the work of Billy Sunday combined to prevent the erection of a wooden tabernacle. The legislature passed a bill allowing it, but the governor vetoed it. However, the meeting will be held, and we hope the Lord will give a great victory in Boston. Opposition is generally good advertising.

Pastor L. S. Cole reports the church at Skene dedicated on last Sunday, free of debt. Former Pastor Turner preached to a crowded house. The seats will be installed by July first and they will be paid for promptly, at a cost of about \$300. The church is growing and happy. They are to have Dr. M. O. Patterson in a two weeks' meeting in July.

Miss Effie Chastain, daughter of Missionary J. G. Chastain, got her literary training at Blue Mountain and is completing a year's study at the Louisville Training School. She has accepted work with the Home Board in Cuba, and thinks of going out in August. She was born and reared in Mexico and speaks the Spanish as fluently as she does English. This will enable her to go to work the first day after reaching Havana.

The reason why women average longer lives than men is because they have better habits, especially because they do not use tobacco. Dr. Albert H. Burr, of Chicago, says that one-third of all the deaths between the ages of fifty-five and sixty-five are due to diseases of the heart and blood vessels, and that nicotine, the active principle of tobacco, is the chief cause of arterio sclerosis, or hardening of the arteries, and of heart disease. Therefore let men swear off from the use of tobacco, and let women beware of it. —Watchman-Examiner.

W. H. Main says in the next revival we need positive declarations concerning the truth and therefore the authority of the Word of God. We need to emphasize the higher ideals of Christian service. We need to lay special emphasis upon man's personal accountability to God. We need to emphasize the deadly effect of sin upon the soul. The next truth needing special emphasis is the awful punishment awaiting the unrepentant. Then, too, we need to place special emphasis upon the imperativeness of the new birth. Another truth needing special emphasis in the next revival is the deity of Jesus Christ. We need to put very great emphasis upon the reconciliation made possible by the cross.

# LOOKING AWAY UNTO JESUS.

There is no path in this desert waste  
For the winds of the shifting sands,  
The trail is blind where the storms have raced,  
And a stranger, I, in these fearsome lands.  
But I journey on with a lightsome tread;  
I do not falter, nor turn aside,  
For I see His figure just ahead—  
He knows the way—my Guide.

There is no path in this trackless sea;  
No map is lined on the restless waves;  
The ocean snares are strange to me  
Where the unseen wind in its fury raves.  
But it matters naught; my sails are set,  
And my swift prow tosses the seas aside,  
For changeless stars are steadfast yet,  
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;  
There is naught but cloud in the inky skies;  
The black night smothers me, left and right,  
I stare with a blind man's straining eyes.  
But my steps are firm, for I cannot stray;  
The path of my feet seems light and wide;  
For I hear His voice—"I am the Way"  
And I sing as I follow Him on—my Guide.  
—Robert J. Eurdette.

## THE RIDGECREST CONFERENCE.

This conference held its first session in Ridgecrest in June, 1915, being presided over by Rev. Chas. T. Ball, Fort Worth, Texas, acting general secretary of the movement for North America. The conference, June 6-11, 1916, seeks to enlist the Baptist students in the Southeastern States.

(1) Every Baptist school is asked to send to this conference as large a student delegation as possible.

(2) The pastors of the South are urged to have their churches send to this conference as many representatives as possible—members of your churches who are in high school or college. If necessary, pay the expenses of some of the young people.

### Railroad Rates.

A special railroad rate has been granted by all railroads east of the Mississippi river. The tickets are good for seventeen days from date of sale and are on sale June 5th and 6th.

Ask your ticket agent for the rate before June 1st. If he does not have the rate he can get it.

### Location.

Ridgecrest is on the Southern Railway, eighteen miles east of Asheville. The depot is near the center of the Southern Baptist Assembly grounds; all hotels and boarding houses are in easy walking distance of the depot. Eight passenger trains stop at Ridgecrest daily, seven of them arriving between 7 a. m. and 7:30 p. m.

### Program.

The program is being prepared by a committee, of which Rev. Arch C. Cree, D. D., of Atlanta, Ga., is the chairman. The complete program will be ready for distribution at the conference.

### Cost.

A registration fee of one dollar is asked of all who attend the conference. The rate of board will be one dollar per day.

An information bureau will be maintained near the depot on June 6th.

Apply there for any information as to boarding places. Room and board cannot be reserved. There will be room for all who attend. Ridgecrest can care for 500 people easily. For additional information address B. W. Spilman, Kingston, N. C., general secretary The Southern Baptist Assembly, Ridgecrest, N. C.

Former United States Senator Leroy Percy was employed by the liquor interests recently to test the new prohibition law. Judge Niles in the Federal Court at Kosciusko held that the prohibition against having in possession more than one quart of whiskey was not in conflict with the federal law. More recently the law was tested in Greenville before Chancellor Thomas, who upheld it as in accord with the State Constitution.

## THE BOOK

In conclusion of the series of studies in which he has discussed "The Inspiration of the Bible," "The Plan of Salvation," "The Preacher," Brother Williams here deals with "The Holy Spirit." Perhaps few things are so little understood as the Person and work of the Holy Spirit. Read and preserve this article.

### THE HOLY SPIRIT.

Rev. J. P. Williams.

Note first that He is a person (Jno. 14:16-18, 26; I Cor. 12:4-11. Emphasize the last passage: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all," etc.

What is the meaning of the Pentecostal baptism? (Acts 2:1-4.) It is the baptism of the Holy Spirit. This marked the advent of the Holy Spirit to abide and administer the affairs of the kingdom of Christ.

Observe that there is a difference in the work and place of the Holy Spirit in the Old Testament dispensation and the New Testament dispensation. In both He regenerates and inspires all divine messages. Note, however, the following points of difference: (1) In the Old Testament he was especially with officials, but in the New he is poured out on all believers. We thus become priests and kings. (2) In the Old Testament the bond of union was the law; in the New there is unity of the Spirit. (3) In the Old Testament His presence was occasional—for instance, in the case of Samson; in the New, His presence is perennial. (4) In the Old Testament the Shekinah symbolized the presence of God in the temple; in the New the Spirit actually dwells in the church, which is the temple of God (Eph. 2:19-22; I Cor. 3:16-17). The church is the body in which He dwells (I Cor. 12:27). This is emphasized by the experience of Ananias and Sapphira. When they reported to the assembly Peter said they had lied to the Holy Spirit.

This Spirit baptism was for the disciples Acts 8:14; 19:1-2; Gal. 4:6). Pentecost was once for all. Peter had a similar experience when preaching to Cornelius. These beginnings were attended with special signs as credentials. But He was to abide forever. We need not pray for a baptism of the Spirit, but rather we are to pray to be filled with the Spirit.

May all Christians have this gift of the Holy Spirit? Yes. Do all have it? No. How may they have it? By an intelligent faith, attended with a proper spirit. Note the difficulties in the way of receiving the gift: (1) Ignorance, (2) sin (Eph. 4:29-31), (3) self (Gal. 5:16-17), (4) lack of surrender (Rom. 12:1). What may we expect from the possession of the Spirit? (1) Assurance (Rom. 8:16-17), (2) fruits (Gal. 5:22-23), (3) strength (Eph. 3:14-18), (4) ability to witness (Acts 1:8-5), (5) power in preaching (I Cor. 2:4-5; I Pet. 1:12), (6) calls to service (Acts 13:2f), (7) established pastorates (Acts 20:28), (8) help to pray (Rom. 8:26).

Conclusions: There is a lack of spiritual power among Christians. The need of the hour is Spirit-filled disciples. What shall we do? Cry unto the Lord until we get right with God. He will bestow when we are prepared to receive His blessings.

Collins, Miss.



## REVIVAL MEETINGS.

Another protracted meeting season will soon be with us. It is a part of our social and religious life and far-reaching in its influence. In many of the country churches it is the home-coming time.

What benefits should we expect from these meetings? Three objects, at least, should be kept in mind. First, a revival of the spiritual life of the saints. A year of continual toil and business conflicts, with limited religious privileges leave many, like plants in a summer drought, withered and in great need of showers of blessings. How gloriously the refreshings from the presence of the Lord have fallen upon the people as they have met daily for singing and praying and preaching the gracious word. Thus hopes have been revived, faith strengthened, and love intensified; all feelings have been laid aside, fellowship restored, and Christian joy has abounded; doubts and discouragements have vanished, and new resolutions have been formed, which resulted in more useful and happy lives. And a deeper interest in the salvation of the lost has followed. I have held some meetings each year for a quarter of a century and have found it to be a great blessing to my own soul. I would greatly miss the privilege.

Another object that should be kept constantly in view is the salvation of the lost. Comparatively few people surrender to Christ except in revival services. This is not as it should be; there ought to be conversions all along, and we should work to that end. But it remains true, and doubtless will that the annual meeting is the harvest time. Hence, everything possible should be side-tracked while the meeting is on. Every member should be active, going, praying, inviting, telling about Christ.

When we remember that these special campaigns are our best opportunities to reach the indifferent, it should intensify our interest and efforts.

The third object to be kept in view in these special meetings is the enlistment of workers. It is a mistake to put all the emphasis on reaching the lost and leave the enlistment of young converts to the later efforts of the church and pastor. The time of conversion is the golden moment for turning the mind and heart to a life of Christian service. And the preacher who led to the first step, can mightily influence them in the next. Let us linger here for reflection. The lack of enlistment is our weakness. We have done far more in evangelizing. One of our great leaders has said that our problem is to utilize our own products, that is, to enlist for service our converts. We do not lose sight of the pastor's responsibility to care for and train the converts after the revival is ended. But be it remembered that the pastor put the evangelist before his people as the man of God, and turned their hearts toward him, with all the interest of a special occasion, their sympathies are with him. They are ready to follow his leadership, and the people converted in the meeting have great love for the preacher, they can hardly think he left off anything important. What an opportunity to embalm the church in their affections, to dignify church loyalty as fidelity to Christ; and to show them that the pastor is the shepherd of their souls, and can do most to lead them into the blessings of the Christian life, to set before them ideals worthy of a lifetime effort. The pastor has sometimes sought in vain to get in touch with these young disciples. They do not know him as a factor in their spiritual experience. When there is nothing on but just preaching by the pastor, they are not interested; they go home from Sunday School, or take a back seat and have nothing to do with the song service, but they were in the choir, on time, every time during the revival. I am wanting to say that the spiritual atmosphere into which a child of God is born has much to do with the ideals and the life he will likely live. If the church has not been strengthened for the accomplishment of its mission, by a revival meeting, it has not been all it should

have been. Certainly the preaching should be Scriptural, feeding the flock, pointing sinners to the Lamb of God, and emphasizing righteous living.

J. P. WILLIAMS.

Collins, Miss.

## MUSIC IN REVIVALS.

All the great revivals of history have been in some way associated, either as cause or effect or accompaniment, with the revival of three great religious forces—prayer, preaching and music. I shall discuss only the place of music in revivals.

Poetry and music are the earliest forms of literature and art that appear in the primitive history of every race. The first stirrings of the child or savage soul find expression in rhythmical sounds. Music is the universal language. Even those who cannot catch the force of logic are stirred by music. The Athenians knowing the Spartans to be superior in war, asked them to send them a man to instruct their youth in forms of warfare. The Spartans, in contempt, sent them a crippled poet, because he was useless in battle. He set Athenian patriotism to music and thrilled the citizenship to be great warriors.

Some of our Baptist preachers have so magnified the importance of preaching—particularly their own—that they have almost killed the spirit of song in their people, and have left the religious services almost bare and unfruitful.

Every worshipper ought to be given a chance to express his soul to God in some way. A few brethren lead in prayer. One brother preaches. The only thing for the rest to do is to tell out their souls to God in song. Let the congregation sing. Induce them to sing. Give them a leader in song. Many are afraid of their own voices and are modest about their being able to carry a tune. Let them know that all discords will be swallowed up in the chorus of voices and that to God it will make harmony, if it is tuned to love.

David conquered his enemies with sword and spear. He conquered all Israel and made them one, when he sang! He brought back the ark of God to the tabernacle of the Lord with songs and great rejoicing. All the meditative, tragic and triumphant emotions of his heart he set to music, and we have the book of Psalms. Some of the Psalms are really prayers set to soft, sweet music. What do you think of that? I fear some of our good brethren would be scandalized if the pipe organ were played softly and worshipfully while the pastor prays. We are so averse to form we sometimes become very formal in our worship. Let us send the longings of our hearts to God wrapped in a bouquet of roses. Let us give a feast to our Lord Jesus of the choice fruits of our labor and our love, and let us not forget to break the alabaster cense and pour it upon his head and upon his feet mingled with the tears of a broken and a contrite heart. Let us call on our souls and upon all nature and upon all art and upon music to bring tribute to our King.

The Catholics hold many of their people and catch the attention of others through their music. The common worshipper in their churches can't understand a word the priest says, and often the priest himself does not understand. But the music helps them unburden their weary hearts.

The revival under Luther was not only one of doctrine and debate, but he got hold of one great truth in the Bible, "the just shall live by faith," and he made it a household word in song.

John Wesley was the great preacher and organizer of Methodism in the eighteenth century. But his brother, Charles, was a mighty force in getting their teachings to the people through his songs.

In the New England revival, preaching held the chief place and music was not so prominent because Jonathan Edwards was such a great preacher, and he had no one who in music could compare with him.

Spurgeon's great soul-saving ministry was

noted for the wonderful congregational singing. He had a great leader who got the pitch from a tuning fork and lined out the hymns. Good singers were stationed at regular intervals throughout the congregation, who led their sections in song.

Time would fail me to do more than mention Jones and Excell, Moody and Sankey, Sunday and Rodeheaver, besides our own great Baptist evangelists, Truett and Coleman, Martin and Raborn, and many others.

David and the sons of Korah were as great a force for God and the truth as were David and the mighty men of valour. The song is mightier than the sword.

Since no book of Psalms appears in the New Testament Scriptures, some may suppose that music did not play so great a part in apostolic times as under the old dispensation. This, however, would be an erroneous conclusion. Mary sang a sublime psalm to God when she knew that she was to be the mother of our Lord. His advent was heralded with the song of angels. His triumphal entry into Jerusalem was celebrated by the spontaneous singing of the populace as they spread palms and branches and garments in his pathway, and by the songs of children in the temple. Singing was a prominent part of the worship in synagogues, and many synagogues were converted into Baptist churches the entire congregation becoming followers of Jesus. Paul enjoins upon Christians not only to refrain from fleshly lusts, "but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." When Paul and Silas were in prison and made fast in the stocks, they had no congregation, but they held a regular religious service, comforting one another with words of faith and they "sang and prayed" and the Lord broke the prison open and loosed their bonds. Many a victory now can be won by song and prayer, and the walls of Jericho will fall at the blast of a horn.

Let us not entertain any prejudice about the use of instruments of music. Every kind of musical instrument then known is mentioned in the Bible in praise of the Lord. No instrument of itself is evil. Let us make them all sacred unto the service of the Lord.

Let us be careful of the teachings or doctrines expressed in the hymns. I have noticed that even those who teach falling from grace do not like to sing that kind of stuff. God, somehow, defends and fortifies the gospel of salvation by grace in that the songs that move the souls of men are songs of faith. One can never sing a doubt. It is only in the musty brains of speculative theologians that doubts can find lodgment. Songs of themselves are optimistic and hopeful. There is not a good hymn of ancient or recent times that has held the hearts of thousands but that it is a song of confidence, in the saving grace of God.

Let us not reject a song because it is new. Let us not hold to a song merely because it is old. "O sing unto the Lord a new song; for he hath done marvelous things; his right hand and his mighty arm have gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the nations." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

E. S. PPOOL and HERBERT DAVIS,

Blue Mountain Evangelists.

It is said that 1,287 men registered as delegates to the National Missionary Congress in Washington recently. There were three from Mississippi, a total of 127 Baptists, of whom twenty were from the South.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The Southern Baptist Convention meets in Asheville May 17th to the 22nd. Mississippi ought to have a full delegation. We will have a place as delegate for every man going to the convention. I am sorry, but the convention does not seat ladies; hence, I am unable to give credential cards to the women. If you have not received a card, unless you write me before Saturday, just see me in Asheville and I will give you one. I will be at the recorder's desk all day Tuesday, the 16th, and Wednesday, the 17th, until the time of the convening of the convention, and will assist any Mississippian in getting registered. Do not hesitate to call on me, for I am there to render service.

### Home and Foreign Board Receipts.

We received telegrams from the Home and Foreign Boards giving us the totals of their receipts, but these telegrams did not reach us in time to get in last week's paper. Dr. Graf wired us as follows: "Received from Mississippi, \$24,412.00, including evangelism. From all the states, \$365,830.00. Considerable debt."

From Dr. Love, of the Foreign Mission Board, we received this message: "Total from Mississippi, \$34,293.44. Total from all sources, \$518,323.38. Larger debt."

The apportionment for the Home Mission Board last year was \$441,750.00. They received \$365,830.00, falling short of the apportionment \$75,920.00. The apportionment for the Foreign Mission Board was \$624,000.00. The Foreign Mission Board received \$518,323.38, falling short of the apportionment \$105,676.62.

### Mississippi's Apportionment.

From the figures given above we see that Mississippi just missed her apportionment. She gave \$24,412.26 to home missions and her apportionment was \$25,000.00. She fell short of her apportionment to home missions by \$587.74. We gave to foreign missions \$34,293.32. Our apportionment was \$35,000.00. We fell short of our foreign mission apportionment \$706.68, making a total deficit of \$1,294.42. Just as soon as I found what Mississippi's total contribution was I sent a letter to every pastor in the State giving him the figures, and laying the matter before him as to whether or not he felt that we ought to try to raise this \$1,294.42. I have received a good many letters in reply and in every instance the pastors are in favor of raising it. I have received some money, but have not yet received enough to cancel the deficit. What is done has to be done immediately. I will leave on Monday for the convention and must know before I leave just what has been given. Therefore, whatever amounts are contributed to this deficit to be counted in the report made on the floor of the Southern Baptist Convention must be gotten into the office by Monday morning any way. Our people have done so well under the circumstances that I refuse to press the matter, and yet I do not know of anything that would rejoice my heart more than to be able to report to the Southern Baptist Convention a clean slate for Mississippi. It is up to the brethren. I know they are going to do their duty.

### ANOTHER WORD ABOUT OUR TRACTS.

The responses to the board's announcement of the preparation of two series of tracts which are to be put at the services of pastors in their work, have been so numerous as to completely exhaust the first edition. This edition covered over half a million single copies. We are doing the best we can and have made arrangements for an-

other large edition to be printed at once. If the pastors who will write will understand, therefore, that the delay in receiving these tracts comes because the demand was so much greater than we expected, we will do our best to send them a full set of the two series at as early a date as may be possible. The paper used has to be specially ordered, and we will begin printing as soon as it is received. We are gratified at the cordial reception given to our new venture, and feel sure we shall have the sympathy of the brethren in a greater success than we expected.

J. M. FROST.

### A "TRAIL-HITTER'S" TESTIMONY.

It was at that same meeting that a well dressed, prosperous looking woman arose. Simply, as though oblivious of those about her, she poured forth her life history in a prayer which was at once confession and thanksgiving. "Lord, you know I haven't spoken in public before, but I feel I wouldn't do right not to praise you. Up to the time the 'trail-hitters' came from Philadelphia I was living in the world, not a Christian. Then you sent me to that church where the 'trail-hitters' spoke. You know I didn't believe in Mr. Sunday. I was cold, irresponsible. That night something those men said, something in their lives, just touched me, and I gave myself to you. You know how I went home and said to Joe, 'Joe, I've heard these "trail-hitters" and given myself to God.' And he just looked at me and I said, 'And you have got to come, too.' And he gave himself to you. And you know I was an actress and have given that up. And you know how I gave up the beer and poured all the wine down the sink; and the fast folks don't come to the house any more because they want to do it the old way. And you know I've just given my life to you, and my time, and how I have worked in the tabernacle, and brought twenty down the trail." And so, this soul went on, pouring out life secrets and thanks in a flood before God, till every heart was touched, and the tears wet many faces, and the whole company was melted and blessed and drawn close to one another and to God.—Ex.

### CONFERENCE ON EVANGELISM.

Held at Central M. E. church, Asheville, N. C., May 17-20, 1916, conducted by Weston Bruner, superintendent of the department of evangelism, Home Mission Board.

#### Wednesday, 10 a. m., to 12, noon.

1. Doctrine and Evangelism—Rev. T. O. Reese.
2. Sunday School and Evangelism—Rev. Prince E. Burroughs, D. D.
3. Pastor and Evangelism—Rev. W. M. Vines, D. D.

#### Thursday, 8 a. m. to 9 a. m.

1. Mountain Schools and Evangelism—Rev. J. C. Owen.
2. City Evangelism—Rev. Geo. W. McDaniel, D. D.

#### Friday, 8 a. m. to 9 a. m.

1. Jesus and Evangelism—Rev. W. W. Hamilton, D. D.
2. God's Children and Evangelism—Rev. J. H. Dew, D. D.

#### Saturday, 8 a. m. to 9 a. m.

1. Our Seminaries and Evangelism—Rev. L. R. Scarborough, D. D.
2. The Negro and Evangelism—Rev. C. S. Morris.

The Home Board quartet—I. E. Reynolds, W. P. Martin, E. L. Wolslagel and J. P. Scholfield—and negro singing evangelists, J. M. Smiley and William Lewis, will sing.

## Education Commission

### More Fields Visited.

Pace, which is served by Brother Cole, a student of Mississippi College.

Rosedale, with R. A. Eddleman as pastor. Brother Eddleman's field of work which consists of Shelby, Duncan and Rosedale, has given almost \$2,000. This speaks well for pastor and people.

Goodman, where Rev. J. T. Ellis has been pastor for twenty-two years, was also visited.

These churches responded to the call of the Education Commission cheerfully.

Yours for success,

W. E. FARR.

## THE WEEKLY PRAYER MEETING

### PREVAILING PRAYER.

Peter was therefore kept in prison; but prayer was made without ceasing of the church unto God for him. Acts 12:5.

Herod was a man-pleaser. He slew James. He now sought to take Peter. Three reasons are assigned:

1. Because of the prominence of Peter as a leader of the twelve.
2. Because he saw that it pleased the Jews.
3. Because God overruled this act for his own glory.

#### I. A Prayer Meeting for a Prisoner.

1. They earnestly prayed. "They stormed the prison through the gates of prayer."
2. They co-operated in their prayers. "As sheep huddled together when the wolf assails the fold, they came to their meetings in the house of Mary with beating hearts and anxious inquiries. When they met the grasped hands convulsively. Tomorrow they might be parted by the river of death."
3. They prayed to God the Almighty.
4. They prayed for a definite purpose.

#### II. The Direct Answer to the Prayers.

1. The answer came at a strategic moment. (verse 6.) Herod safely guarded the place. Peter had before broken prison.
- (1) He was guarded by two soldiers, one on each side.
- (2) He was bound by two chains.
- (3) There were guards at each door of the cell.
- (4) There were the heavy walls.
- (5) There was the danger of apprehension in the streets even if Peter came forth.
- (6) Herod failed to guard. He made one fatal blunder. He never thought of placing a guard above to keep heaven from answering.

2. The angel came to deliver him.
3. The calmness of Peter asleep. Christ asleep on the sea of Galilee. A great freshet in the Ohio river and a babe floating down the river in a cradle on a raft sound asleep.
4. A great light was in the prison.
5. The prison doors were opened and a place of security reached.

#### III. The Prayer Meeting Broken Up. (vs. 12-19.)

1. The return of Peter. He knew where to go.
2. The unbelief of those who prayed.
3. It led to a wider work for Peter. Up to this time he labored in Jerusalem alone; soon it was to be the house of Cornelius, and then the open door of the world. This prayer meeting made Peter a missionary.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson  
Young People's Leader.

MISS MARY RATLIFF. Raymond  
College Correspondent.

MISS M. M. LACKEY. Jackson  
Corresponding Secretary-Treasurer.

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W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum,  
A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

"Praise God from whom all blessings flow!"

Our apportionments were all met! That is the regular yearly apportionments. We are behind on our Training School enlargement fund. However, we have another year to meet that and your secretary starts out with a firm faith that we will do so.

So firm is her faith in the sisters, that this present quarter, which is our miscellaneous quarter, and embraces the Training School apportionment, will be urged by personal letters to each society together with a suggested apportionment.

Some of our societies have just sent in funds for this enlargement, and may feel that another call so soon is not just the thing. But, beloved, if we give this quarter all that we should give, we will have the object entirely behind us and out of the way; so let us every one do our dead level best for the Training School throughout the months of May, June and July.

We met our apportionments; but how much better we could have done had each secretary realized the necessity of sending in her report in time this last quarter! Our report had to be in the hands of Mrs. Lowndes on the early morning of May 2nd. Of course it had to be sent two days earlier. Since that date we have received fifty-seven reports! Was yours among that number?

## Delegates Appointed to W. M. U. in Asheville.

Mesdames G. W. Riley, Jefferson Kent, E. K. Lide, J. P. Harrington, Van Landingham, Annie Carpenter, L. C. Tyree, A. T. Cinnamon, Jesse Sweany, I. P. Trotter, Jack Brown, T. J. Mangham, A. H. Ball, T. J. Burney, D. J. Miley, I. N. Ellis, Edgar Green, P. L. Lipsey, T. J. Bailey, Tom Spann, J. L. Johnson, L. L. Posey, H. M. King, Misses Nell Bullock, Fannie Traylor and M. M. Lackey.

Alternates—Mesdames W. A. Borum, R. L. Covington, J. C. Buchanan, W. A. Roper, S. R. Knox, A. J. Grady, Bertha Ellis, Maggie Tucker, W. H. Thompson, M. L. Rogers, P. B. Bridges, Jr., P. B. Bridges, Sr., M. C. Dunn, Rhoda Enoch, Stevens, McMorries, Langston; Misses Cybert, Karsten, Roper and Stigler.

## How We Stand.

Foreign Missions—W. M. S., \$11,593.72; Y. W. A., \$828.82; G. A., \$47.60; R. A., \$20.98; S. B., \$222.02. Total, \$12,713.14.

Home Missions—W. M. S., \$6,135.64; Y. W. A., \$344.87; G. A., \$34.89; R. A., \$23.80; S. B., \$82.88. Total, \$6,621.79.

## From Carrie Hooker Chiles.

(From a private letter.)

"I am getting along very well, I suppose, in the language. I think it very interesting as well as very hard. I can read, write and sing,

but must admit I don't know quite all the meaning. I learned to sing in a very short while; but that is nothing; I tell only by the tune what I am singing.

"It is great to be here, and I shall be so glad when I can talk to these dear little children. They are the dearest, sweetest children, but just think—no one has ever told them of Jesus and His love. Millions of them crying for stories, and no one has told them the One True Story. Oh, pray for me that I may lead them to know Jesus; and pray that others may hear the call to come over and help them. This is a great people but they are groping in darkness because no one has led them and because they are taught to worship false gods.

"I could scarcely keep the tears back this afternoon at Sunday School, when a house full of little tots sang 'Jesus Loves Me.' My heart throbbed fast when I realized what it would mean to Japan if all these little boys and girls could be won for Christ.

"Usually only the children under ten or twelve go to Sunday School; so you see our great work is among the young. The Sunday Schools are crowded, but very few at preaching service.

"I have a class of young men. I am teaching them the Bible in English. They are very splendid boys. Some are university men. I am teaching them Mark now. And praying that I may lead them to know our Savior.

"There is a young dentist who comes for English also; I have him on Saturday nights. It is very funny the mistakes they all make; but of course we make worse.

"I have been asked to take a class of grown girls every Saturday morning. Don't see how I hardly can, but suppose I will. You see I go to school all week from eight till four, then have to teach several hours Saturday afternoon, so I only have Saturday morning for visiting, business, etc."

## Baptist Women of the South—Do You Know?

That in contemplating the convening of the Southern Baptist Convention and annual meeting of the W. M. U., in Asheville, N. C., the 17th of May, there are many interesting things that come to one's mind?

That we should have this gathering is no new or strange thing. Man throughout the ages has recognized the need in his religious life. The Druids of Old entered with deepest earnestness into the weird worship of the forest. Israel counted no sacrifice too great to reach Jerusalem at the proper time. The zealous Mohammedan trudges uncomplaining toward Mecca, and the devout Catholic feels that the touch of Rome is absolutely essential to his higher spiritual life?

That unlike these and innumerable other religious organizations, our gatherings are voluntary, with no element of coercion, nor in obedience to any higher authority; is not to some one place made sacred by command or association, nor is it to appease for any sins of the past, nor to secure release from any burden of the future?

That unity and fellowship in belief and desire for information and inspiration in service are the only ties that bind us together and lead us annually to leave home and individual interest to go to any designated point?

That our growth in numbers, in gifts, and in vision is a matter for congratulation and thanksgiving?

That "the reward of duty is the power to fulfill another," so our very successes of the past put upon us multiplied obligations for the future?

That the needs of this blood-stained, battle-scarred old world about us requires of us our best in every way at this time?

That to meet our enlarged responsibilities we must needs have a wise leader to take the place of her who has gone, and God alone can give us the wisdom in the choice of that one—a president.

That we need to be much in prayer that we may be directed and need to come in large numbers to the annual meeting that we may the

more intelligently hold up the hands of the one God shall choose for us?

That whereas, our coming together is for service to Him, it is pleasant to know that the eye will feast on beauties untold, that vigor to mind and body is promised in the atmosphere and altitude of our mountain metropolis?

That the city, though quite large enough to make all guests perfectly comfortable, having a larger number of hotels, boarding and rooming houses than most cities of twice her size, one will not be lost in the surging throngs about her.

That all meetings of the W. M. U. will be held in the First Baptist church, only two blocks from the Langren Hotel, headquarters for the W. M. U?

That Asheville, this great mountain section, and North Carolina stand with arms extended wide to welcome you each and all?

MRS. W. H. WOODALL,  
Chairman Publicity Committee.

Miss Woolford read a letter from the Training School:

"As usual, February and March were busy months in the Training School. The examinations of the second quarter of the year closed the latter part of January and the students faced the closing term of the year.

"The attendance has held up well, for while we have lost some students for providential reasons, others have come in. The work is going on satisfactorily and in the main the students are doing well in their studies. The handcraft class has been begun. Recently requests have come from the Neighborhood House and Christ Church Cathedral House for our students to hold weekly story hour for the children at each place. Students are now conducting these story hours, as well as the story hour at Cabbage Patch Settlement, Bethel church and Good Will Center. So five different groups of children are being reached in this particular way. The girls have been giving one afternoon each week to cheering the old ladies at Parr's Rest, and the inmates of the Home for Incurables all winter, but recently by special request of the management, they have taken charge of the women's department of a Sunday School at the Home for Incurables. Thus the school is gaining recognition in the city among other denominations, as well as our own.

"The Good Will Center work moves on well. A ten days' series of evangelistic services conducted by Mr. Bell at East church, closed with fine results. The attention, attendance and spirit were fine and the community was greatly blessed. This was the first meeting of this kind we have held in our assembly hall, and we could almost feel the inspiration of the very presence of Miss Heck for she was so eager for our work to develop to where such services would be practical.

"The history of the Training School will be presented at the Asheville meeting in a series of stereopticon slides closing with pictures of the new building, which it is hoped can be begun at the close of the present session. It is the earnest hope of the management that each trustee will be present on that occasion and that she will give herself to the furtherance of the plans for speedy building."

Prof. M. Latimer, the popular head of the Greek department in Mississippi College, and Miss Mariah Johnson, of Water Valley, were married on May 9th. The bride is the daughter of Rev. H. L. Johnson and has many friends in Clinton, where she has taught in the public school. These two have been among our most useful Baptists and being made one we wish and predict for them a growing measure of usefulness and happiness.

The meeting at Winona, we learn from Brother Harry Watts, resulted in thirty-seven additions to the church, twenty-five of whom were by baptism.



## WHEN RUN DOWN

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Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### A SWEET CHRISTIAN CHARACTER

On the 19th of March the wife of Evangelistic Singer R. L. Criscoe died. She was a very active and helpful member of the Main Street Baptist church of Hattiesburg. She was a daughter of Rev. W. B. Holcomb, of Quitman, Miss. Mrs. Criscoe was a sister of Rev. H. R. Holcomb, of the Home Board evangelistic force; of Rev. Luther Holcomb, of Pontotoc, and of Edgar Holcomb, the B. Y. P. U. secretary of Mississippi. She was buried March 20th, at Quitman, Miss. Her pastor, Rev. E. E. Dudley, and her former pastor, Rev. E. D. Solomon, conducted the funeral services. This is a most remarkable family. God be praised for preachers' children.

### PELLAGRA PREVENTION.

#### Spring Diet Determines Summer Symptoms.

A faulty or restricted diet at this season of the year is the chief factor in the production of pellagra. Measures to prevent the development of the disease should be instituted during the early spring months, according to a circular of information issued today by the United States Public Health Service. While the manifestations of pellagra are in most cases not in evidence until June or July, the condition invariably dates from a faulty diet of earlier months. Therefore, if due precautions are exercised by individuals at the present time, the havoc wrought by this scourge may be greatly lessened, if not entirely eliminated.

#### Danger Signals.

The report further calls attention to certain danger signals which should be recognized by those who reside in pellagrous districts or those who have had previous attacks of the disease. Among such warning symptoms are extreme nervousness or change in the mental characteristics of the individual. Weakness or debility, a disinclination to undertake the ordinary daily tasks, and

unexplained digestive symptoms may all be premonitory signs. These symptoms do not, of course, necessarily mean the development of pellagra, but taken in connection with the history of a one-sided, monotonous diet, they serve as a definite warning of the possibilities of its onset.

#### Spring Diet.

The diet recommended by the health service for the prevention of pellagra will not produce results if followed for a week or ten days only, but if continuously and consistently used, under circumstances similar to its administration in the various institutions where the experimental tests have been performed, it will protect the individual against the development of the disease. Necessarily, a rigid unvaried diet is wholly undesirable and the menu recommended is only to indicate in a general way the character of the food to be prescribed. Frequently the element of poverty, inaccessibility to market supplies, or even personal idiosyncrasy, may require some modification of the diet table, so that strict adherence to its components may not in all respects be practicable. The object of the diet as submitted is to minimize the consumption of the carbo-hydrate (starchy and sweet) foods and to increase the amount of fresh animal protein and of fresh legumes (peas and beans).

The breakfast, for example, should consist of oatmeal and cream, without sugar, with either ham or breakfast bacon and two eggs. Not more than two thin slices of whole wheat bread should be taken, preferably untoasted. Hot bread or biscuits are inadvisable. A glass of fresh milk is to accompany the breakfast and either oranges or grape fruit may be the initial course. The dinner should consist of either pea or bean soup, prepared from dried peas or beans, with a meat stock. The meat may be beef, pork, ham, chicken, veal or mutton, prepared in whatever manner is the most appetizing, preference being given to roasting or broiling rather than frying. Hamburger steak, meat hash, or fish may be substituted to afford variety. Care should be exercised that the meats are not overdone. Of vegetables, Irish potatoes, boiled in the jacket or baked, cabbage, turnip or mustard greens, collards and lettuce, are to be recommended. For dessert, stewed, fresh or dried fruit will prove sufficient. The dinner should be accompanied by not more than two thin slices of whole wheat bread and a glass of buttermilk. The supper should consist of pork and beans, or baked beans properly seasoned, the usual amount of bread and a glass of buttermilk. If preferred, eggs, scrambled or otherwise prepared, may be substituted for the more substantial ingredient of the meal.

#### Diet Cheap and Ample.

A diet such as the above is not prohibitive as to cost, at least to but few of the residents of the country, affords a sufficient number of heat units, if taken in reasonable quantity, and will effectually prevent the development of a disease which alone caused 8,000 deaths in the United States during the past year.

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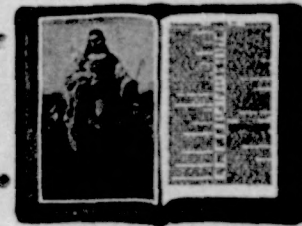
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### Judah's posterity.

### 1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,  
54 Duke Māg'di-el, duke I'ram.  
These are the dukes of E'dom.

### CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Issachar. 14 The posterity of Issachar by the daughter of Manasse. 21 Issachar's posterity by the daughter of Manasse. 22 Issachar's posterity by the daughter of Manasse. 23 Issachar's posterity by the daughter of Manasse. 24 Issachar's posterity by the daughter of Manasse. 25 Issachar's posterity by the daughter of Manasse. 26 Issachar's posterity by the daughter of Manasse. 27 Issachar's posterity by the daughter of Manasse. 28 Issachar's posterity by the daughter of Manasse. 29 Issachar's posterity by the daughter of Manasse. 30 Issachar's posterity by the daughter of Manasse.

THESE are the sons of 'Is'ra-el; Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er,

19 And Cāleb 1 which b 20 And begat B 21 And to the d 22 And she 23 And three ar 24 And 25 And

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## Sunday School Lesson

BY A. J. AVEN, LL. D.

### THE CRIPPLE OF LYSTRA.

Acts 14:8-20.

#### Introduction.

"Behold, I send you forth as sheep in the midst of wolves. Ye shall be brought before governors and kings for my sake."—Matt. 10:16-18. The missionaries are now realizing something of what the Master meant. Paul and Barnabas went next to Iconium in Galatia, and were doing profitable work, but, although the Lord granted signs and wonders to be done by their hands, the multitude of the city was divided, and an assault both of the Jews and the Gentiles, was made. When the persecution became so harsh that they were not able to withstand it, they fled unto Lystra and Derbe. The dangers and hardships which the apostles encountered were many, and they did not hesitate to face them, but when the people became so enraged that they were as insane men, the apostles followed the better part of wisdom and left them to themselves. In their fleeing the apostles were but following the Master's own injunctions to the twelve, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

#### Lesson Teachings.

The Cripple. — This case is very much the same as the man at the gate Beautiful. This was not an incidental case, but it was an infirmity which Paul removed. This man had been lame from his birth, and his cure would not appear to those about him as the result of superior skill, but as the effect of some supernatural power. To this Gentile people, miracles were necessary, for they did not have the prophecy as an argument as did the Jews.

The Man's Faith. — When Paul perceived that the man had faith to be healed. In what did the lame man have faith? It must have been faith in the realities of what Paul was saying. But what was Paul saying? It is not recorded here, but there is no doubt that Paul was speaking about Jesus and Him crucified. That was the great preacher's theme at all times and under all circumstances. Then the man must have had faith in the reality of Paul's power to heal him through Christ. Paul spoke in a loud voice. It would appear that Paul wanted everybody to understand that he was not working some trick on them, so he spoke so that every one could hear what was said.

Effect on the People. — Miracles may not always be convincing. Prejudice is sometimes able to counteract the effect of the miracle, and be charged to some trickery, as the Jews attributed the miracles of the Master to the influence of Satan. On this occasion the Gentiles believed that what they had seen was the operation of magic, and at once proclaimed that the gods had come down to them in the form of men, thus using the incident to prove the reality of

their idolatrous worship, and so they proceeded to extend the proper honors to the representatives of their gods.

Effect on the Missionaries. — They ran in among them and said, "Sirs, we are men of like passions." It were not enough to be of like passions, for the ancient gods were given all the passions that were possessed by men. Indeed, no people ever rise in civilization to a higher plane than is given the gods whom they worship. But Paul and Barnabas told them they were men and their abhorrence to the conduct of the heathen must have been seen by their would-be worshippers.

Paul's Use of the Incident. — Paul was very resourceful, and catching up the thread of the heathen thought, he began his sermon and turned it into the real truth. God had in times past allowed men to walk in their own way, but even in doing this, He had not left Himself without witness. Paul here enumerates the many ways that God through nature had revealed Himself, and while the heathen had not had so brilliant a revelation as had had the Jews, yet they had enough to know that there was a God who was caring for them.

The Lesson. — "We learn from this passage that the contemplation of nature should be rendered subservient to the purposes of piety. Man is delighted with the view of what is sublime and beautiful, and with instances of curious contrivances and exquisite workmanship; but the ultimate design of this delight is to conduct him to the knowledge and love of its author. Philosophy will afford as much entertainment by unfolding the secret operations of nature; but the pleasures of the unlettered Christian is incomparably greater, when he traces in the grand outlines of creation, the footsteps of his Father, and the smiles of His

goodness. "We ought to give thanks that we are freed from the bondage of idolatry." We in our thinking have no difficulty in accepting the truth that there is the ONE and true God, but we should note that many faithful ancient philosophers earnestly sought to know what we now know. They did not have the revelation which came through Christ and so with all their intellectual powers they were unable to arrive at the true conception of God. Should men put away the true worship, they would lapse into some sort of worship, just as did the French who, when they had renounced the religion of Jesus, began to worship the Goddess of Reason. Now as true servants of the Living God, let us not give Him any except spiritual worship which He requires. We should shun all ceremonies and give the real offerings of our hearts and submit ourselves to His authority.

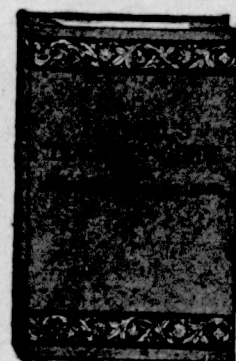
Paul Stoned. — It has been said that stones are the answer of those who have no arguments. It is too often the case that those who have no arguments are the first to try to inflame the passions of the people. But this lesson is clear in this incident, that when God has a work for a man to do his enemies are unable to take his life. Persecution could not put a stop to Paul's operations, so he moved on, living in the faith that, if a man serves God he will receive the crown of life.

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## SEVENTH DAY ADVENTIST LITERATURE.

According to a report made in their periodical the colporteurs traveling in Mississippi—six of them in the State—selling Seventh Day Adventist literature, for the week ending February 26, sold for cash \$13.90 worth and took subscriptions for a book to be delivered later, of \$359.50. At this rate they will sell \$16,700.00 in the course of a year. These colporteurs are living largely upon the religious hospitality of our evangelical Christian people and palm off their literature as orthodox upon unsuspecting people. These colporteurs are instructed to be careful only to present to a possible customer the points the customer will endorse and make the sale on those points, "leaving the books to do the rest."

Their colporteur who is at present doing the most successful work belongs to a highly reputable Baptist family and himself was once a Baptist in the enjoyment of the full confidence of his acquaintances and left the community some years ago an esteemed member of a Baptist church. And since leaving he has imbibed the new faith. Now he is moving around in the territory of his old associates and through the former confidence in which he was held the people are unconsciously taking this heretical literature into their homes.

T. J. MOORE.

## For Weakness and Loss of Appetite

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## MOSS POINT.

Thursday night brought to a close one of the best meetings in the history of the First church. Dr. R. L. Gillon, Gulfport, was with us for ten days. Thirteen united with the church upon a profession of faith and three were united with the church Sunday.

Dr. Gillon is a great preacher and he endeared himself to the people of Moss Point. We feel that we shall reap from the messages he brought for years to come.

Our work is moving along nicely in every way.

The Second church is responding nobly to the leadership of Brother Peters.

Fraternally,  
HOMER H. WEBB.

## HOLLANDALE.

Rev. J. B. DeGarmo, of Blue Mountain, and his singer, Brother F. E. McCrary, of South Carolina, have just closed the best meeting ever held with the Hollandale Baptist church, so far as numbers are concerned, and perhaps the best in many other ways. Brother DeGarmo is one of the celebrated Blue Mountain evangelists and is an adept as a soul winner. I do not mean that he gets people to sign cards or merely make a profession of religion, but to accept Christ by preaching the plan of salvation so plainly and forcefully that people see themselves lost and then accept Christ by faith alone—not by faith and works. He preaches that Christians should work and will work—not to be saved, but

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MRS. C. C. ALLEN

should be in every household."

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because they are saved and love Christ.

I do not know any preacher who makes the plan of salvation plainer than Brother DeGarmo. He uses no so-called high pressure methods, makes few propositions, but stresses preaching and does much personal work outside of the church.

Brother McCrary gave up a lucrative position in a bank to work for his Lord, and he certainly succeeds in getting the people to sing. He not only succeeds in getting the mass

of the people to sing, but he is good in personal work. I commend him. Last Tuesday evening twenty-five were baptized by the writer and ten had been received by letter. Twenty-five in our small Delta towns are equal to a hundred in the hills, because we have so few people in the country and the towns are small. This is the second time we have had Brother DeGarmo and expect to have him again.

PATRICK S. ROGERS.

## Mississippi Woman's College

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## NEWTON, ALA.

I have just been looking over The Record again, and see some good things doing back at home, hence decided to write the home folks a word or two. So far I am delighted with my new field. The church was in a way careless not having had a pastor since the last of January. I came here the first and took hold to make things go, if possible. We have just closed a ten days' meeting conducted by the pastor in which there were fourteen additions, six by experience and baptism, and eight by letter. I feel that the church was greatly built up. The congregations were large from the beginning. Had crowded house at nights. Along with the additions there were several reclaimed and several professions who lived near other churches who hope to join back at home. We had prayer meeting last night (April 26) with a large attendance, several of whom brought echoes from the meeting that closed last Sunday night. Even though I am in South Alabama, I shall not forget my dear home folks and shall expect to keep up with things in old Mississippi, through The Record. It certainly is a pleasure to get it every week.

Remember us in your prayers.

Truly yours in the work,  
A. H. MAHAFFEY.

## THE PHILADELPHIA MEETING.

We have just closed one of the best revival meetings the town of Philadelphia has ever enjoyed. We begun our meeting on the third Sunday in April. The town had just come out of five weeks of meetings. We feared on account of the tired condition of the people that it might be hard to have much interest, but the people took good interest in the meeting from the first and it grew all the time. Brother H. H. Webb, of Moss Point, came to us on Monday night and preached twice a day for eight days, and on two days three times. He preached the gospel in its purity and simplicity, in love and with power. I do not know when it

## GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

has ever been my privilege to have better assistance in a meeting than Webb.

The visible results of the meeting are: Our church much revived, the entire town blessed, three of our members made confession of wrong living, two of our members converted, three received by statement, four received by letter, and four received for baptism. We feel that the Lord was graciously with us. This church is going this year with an increase of pastor's salary of \$200, meeting it each month to the last cent. We have paid off other obligations, and now owe nothing save \$200 on our church building. A year ago we had forty to fifty in Sunday School. Last Sunday we had 137. Truly yours,  
M. J. DERRICK, Pastor.

## FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climate, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. See at druggist's or by mail from Shuptrine Co., Savannah, Ga.

## McCOMB CITY FIRST BAPTIST CHURCH.

The State Baptist Sunday School Convention just closed a very successful meeting here, in joint session with the Baptist Young People's Union. There were more than 300 delegates present, and quite an interesting and instructive program was rendered. One of the best features was the Clarke Memorial quartet which was the best we have ever heard.

This church has a membership of about 750 members and continues to prosper under the administration of Rev. Theo. Whitfield, who has served this church for several years. Our Sunday School has a membership of more than 400 with a good average attendance. The annex to this building which is under construction will soon be completed, and will add much to the convenience as the church is not sufficient to accommodate the entire Sunday School without confusion.

Our annual protracted meeting began Sunday, March 20th, conducted by Brother P'Pool, assisted by Pastor Whitfield, and much good has come to us from these services.

Fraternally,

J. H. A.

McComb City, Miss.

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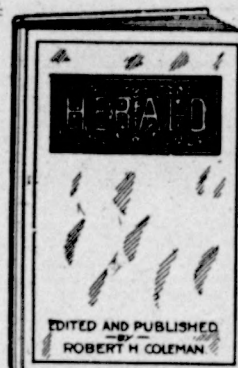
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## NEWS IN THE CIRCLE

MARTIN BALL

Dr. H. L. Winburn, of the Walnut Street church, Louisville, Ky., is now in a meeting at Nacagdoches, Texas, where he assists Pastor C. A. Westbrook in a meeting.

Evangelist Sid Williams is stirring the people of Helena, Ark. There had been fifty-four additions when last heard from and the meeting still going on with increasing power.

The meeting at Broadway church, Louisville, Ky., in which Dr. W. W. Landrum was assisted by Rev. J. B. Leavell, resulted in thirty additions by baptism and several by letter.

Rev. E. O. Bryan has been selected as State evangelist by the Kentucky Board of Missions and he is now on the field. He is highly endorsed by those who have worked with him.

Dr. A. U. Boone, of First church, Memphis, says, "For twenty-five years my partner and I have walked; now we shall ride." He had just celebrated his silver wedding, and his church presented him an automobile.

At the dedication of the new \$20,000 church house, Henderson, Ky., Dr. W. D. Powell, that indefatigable, successful money-gatherer, raised \$10,667.97, which was \$667.97 more than needed to dedicate free of debt. He does things.

How we regret to lose Pastor T. J. Barksdale, who goes from Tupelo to Calvary church, Louisville, Ky. He has done excellent work in the State. He has served well as president of the State Baptist Sunday School Convention.

The ladies of the Clarksdale church have placed the money in the hands of the presiding genius of the pastor's home and directed her to go with her husband, whom the church sends, to Asheville, N. C. Thus we will go.

In the meeting conducted by Evangelist J. H. Dew at San Angelo, Tex., there were seventy additions. Dr. E. F. Lyon is pastor. Dew is now with the First church, Chattanooga, Tenn. He will be with Dr. I. W. Reid, Leland, May 21.

Evangelist E. H. Jennings recently conducted a meeting with the Fallow Lawn church, Americus, Ga., which resulted in thirty-four additions—twenty-seven by baptism. Several heads of families.

Rev. R. W. Cooper, who has served as Delta enlistment missionary for some time, is now pleasantly located at Sumner as pastor. There is plenty of hard work there for him to do. We give him a cordial welcome to the Sunflower Association.

President L. R. Scarborough, of the Southwestern Seminary at Fort Worth, has just closed a meeting with the First church, Paducah, Ky., Dr. R. G. Bowers, pastor. There were sixty-two additions—fifty for baptism.

Evangelist P'Pool closed last night a splendid meeting at Lyon. The church was greatly revived. Pastor W. S. Allen was called to Shaw on account of the serious illness of his wife. Pastor Martin Ball, of Clarksdale, was asked to do the baptizing, which request he gladly acceded to.

We are sorry to learn from a private letter of the ill health of Secretary Geo. H. Crutcher, of Louisiana. He has been doing a sufficient amount of work to crush any man. He needs rest. May his health soon be restored.

We are in favor of no new enterprises being launched next year that will interfere with the regular contributions to our Home and Foreign Boards, so that they may be cleared of debt. We shall so vote at Asheville. Of course, our vote will settle it!

Rev. R. H. Tandy, who did such excellent work as pastor at Hazlehurst, is planning some real practical work with the students in Bethel College, Ky. It is known as the self-help plan. Practical knowledge about stock raising, poultry and gardening will be imparted.

Brother P. C. Barton, of Jonesboro, Ark., a prominent layman of the Jonesboro church and president of the Arkansas Convention, was married last week to Miss Anna Bass, of Little Rock. Miss Bass had been the business manager of the Baptist Advance for three years.

Home Board Evangelist T. O. Reese writes, "We have just closed a fine meeting at Evergreen, Ala., Dr. J. G. Dickinson, pastor. There were fifty accessions—forty by baptism. The whole town was stirred. It was said to be the most reaching meeting in the history of the town."

The Baptist Advance, of course, pleads for Hot Springs as the proper meeting place of the convention for 1917. But we think New Orleans needs the influence of the convention more than Hot Springs. We should meet where we can accomplish the most good for the greatest number of people.

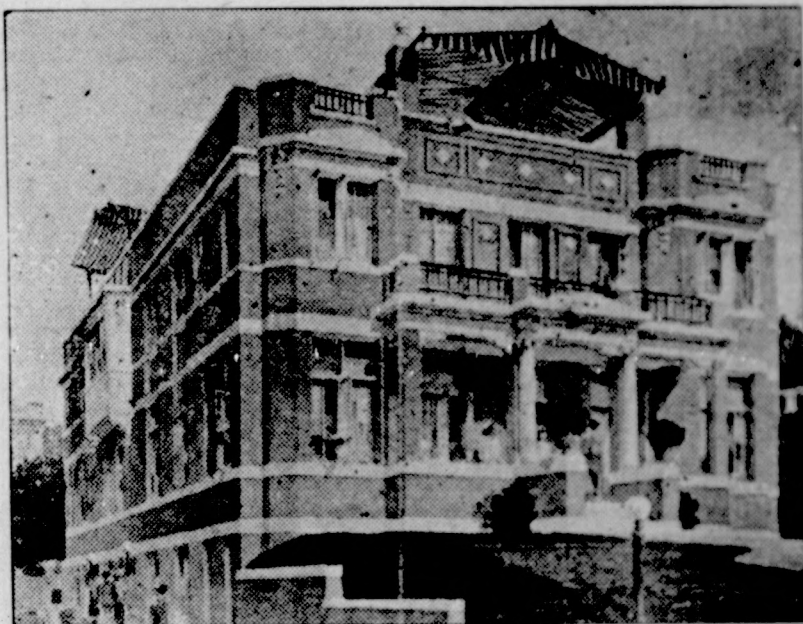
The Texas brethren seem to have fallen far behind in their contributions to home and foreign missions. There is no use to blame it on the rain; remember the tremendous education campaign just closed. The overworked pastors have to meet all this. The people are not made out of money.

### AT McCOMB.

Brother Davis and I were delighted with the McComb Baptist people and their pastor, Brother J. H. Lane, of the East and South McComb churches, and Brother Theo. Whitfield, of the First church. The Baptist situation in McComb is more like it was in Jerusalem in the time

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## ILLINOIS CENTRAL R. R.

of the apostles than I have seen it in any city yet where there is more than one Baptist church. The Baptists have a common interest and work together for the furtherance of the gospel. Brother R. H. Purser was helping Brother Lane in East McComb a part of the time we were with Brother Whitfield at the First church and it was my privilege to preach once for the East McComb saints.

Whitfield is a prince among the ambassadors of the Lord. He is also a great executive and leader of this people. He has the most efficient set of men and women I have ever worked with. Some churches have a lot of deacons that won't "deak." But the brethren in Whitfield's church are really of the New Testament kind.

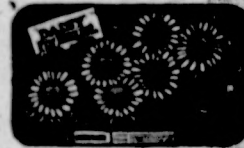
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## B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication,  
and questions concerning the work to be answered in this column, to G. S. Dobbins,  
New Albany, Miss.

### Hazlehurst.

On the first day of March was con-  
cluded a B. Y. P. U. Institute at Ha-  
zlehurst, under the direction of Field  
Worker W. E. Holcomb, the study  
having begun on the fourth Sunday  
in February. The text-book used  
was "The New B. Y. P. U. Manual,"  
and a large group gathered each eve-  
ning for the study. The first period  
began at 6:15 p. m.; then came the  
delightful and refreshing period of  
lunch at the church at 7:00; follow-  
ing this, the pastor, Dr. Pugh, led a  
devotional service for fifteen minutes,  
beginning at 7:30; the final period  
was "back to books" again at 7:45.  
In spite of the fact that there had  
not been a B. Y. P. U. in this great  
church for some years we studied  
straight on through the Manual, then  
at the close of the last period on the  
closing night asked what the feeling  
of the people was as to the need in  
their church for this training ser-  
vice. Their opinion and that of  
their pastor finds best expression in  
the splendid work now being done  
by both the senior and the junior B.  
Y. P. U.

### The Meridian City B. Y. P. U. Train- ing School.

The annual City B. Y. P. U.  
Training School in the city of Mer-  
idian was held this year at the First  
Baptist church from February 6 to  
11. Work began each evening at  
7 o'clock, being preceded by a splen-  
did lunch period of forty-five min-  
utes. The churches took turn about  
in the serving of the lunch and the  
laurel wreath must go to all, inas-  
much as each period was so delight-  
ful that the award could not be given  
to any one. At the hour for work  
the average of 200 young people  
who had been served at the lunch  
period divided almost equally for the  
study of the two text-books being  
used. Mr. J. B. Moseley, State Sun-  
day School and B. Y. P. U. secre-  
tary of Louisiana, taught "What  
Baptists Believe," at the same hour  
that W. E. Holcomb was conducting  
the study in "The New B. Y. P. U.  
Manual." (At the first meeting of

the City B. Y. P. U. after the con-  
clusion of the training school, Pres-  
ident B. J. Carter, Jr., presented  
study course certificates to thirty-five  
who had stood satisfactory examina-  
tion on "What Baptists Believe," and  
to fifty-two who successfully complet-  
ed the Manual.) Following the study  
period there was music by the or-  
chestra that had been provided for  
the week and special songs by Miss  
Emma Short and others. As the  
concluding feature each evening we  
had the great pleasure of hearing an  
address on B. Y. P. U. work from  
Mr. E. E. Lee, field secretary for B.  
Y. P. U. work west of the Mississippi  
river. A count each evening grati-  
fied every one by revealing that the  
average attendance when Mr. Lee  
spoke was above 400. That the  
week's work is telling for good is  
attested to by the fact that the same  
faculty, augmented by the addition  
of others, has been asked back to  
lead in the City B. Y. P. U. Train-  
ing School of 1917.

### Our Convention Plan of Organization

The honor roll of the associations  
having either distinctively Baptist  
Sunday School conventions or organ-  
izing Baptist Sunday School, B. Y. P.  
U., and laymen's conventions, was  
increased in number during the  
month of March. Report came in  
from Montgomery County Associa-  
tion saying that their convention  
president has been elected already,  
Mr. Harry L. Watts, of Winona, and  
the time and place of the first meet-  
ing of the convention agreed upon.  
The organizing secretary had the  
privilege of assisting somewhat in  
the organization of Sunday School,  
B. Y. P. U. and laymen's conventions  
in Lebanon and Aberdeen Associa-  
tions. The former chose M. P. L.  
Love as president and Rev. E. G.  
Hightower as secretary-treasurer  
(both of Hattiesburg), while the lat-  
ter elected Rev. A. L. O'Brian, pres-  
ident, and T. J. Lyles, secretary-  
treasurer (both of Okolona). The  
number of associations now having  
reported organizations to Dr. Law-  
rence or to W. E. Holcomb, Quitman,

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Take a spoonful at night and wake  
up feeling fine; no biliousness, sick  
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ed bowels. It doesn't gripe or cause  
inconvenience all the next day like  
violent calomel. Take a dose of cal-  
omel today and tomorrow you will  
feel weak, sick and nauseated. Don't  
lose a day's work! Take Dodson's  
Liver Tone instead and feel fine, full  
of vigor and ambition.

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Miss., stands at sixteen. Let others fall in line.

Sunday School and B. Y. P. U. Institute at Quitman.

The first annual training school for Sunday Schools and B. Y. P. U. workers in Quitman convened from March 26 to 31. The first definite and practical work of the week was the taking of a religious census of the town and surrounding community on Sunday afternoon, the Berean class of the Baptist Sunday School being ably assisted in this work by the Baraca class of the Methodist Sunday School. The real study work began on Monday night at 6:15, being the study of "The New B. Y. P. U. Manual;" at 7:00 o'clock came the lunch period at the church — an experiment the first night here that proved remarkably successful during the week as an incentive to do the class work and attend the addresses; following the lunch period came the study of the Convention Normal Manual from 7:30 to 8:15, which order was pursued through Friday night. W. E. Holcomb led in the two study class periods, while the organized Sunday School classes and the Woman's Missionary Society cared for the lunch periods in excellent style. At 8:15 each evening came the address period, with speeches by J. L. McLeomore, of Meridian; Rev. O. P. Estes, of Shubuta; Hon. Hardy R. Stone, of Meridian; and Rev. E. D. Solomon, of Meridian, in the order named. As the work for the last period on Friday evening the organization of a Senior B. Y. P. U. was effected with thirty active charter members. On the first Sunday after the institute the church in conference voted to adopt the system of grading the Sunday School that had been studied in the Manual and proceeded to install same. As tangible results of the week's work we have a live B. Y. P. U. that has grown to more than forty in membership; our Sunday School is graded; the number of officers and teachers in the school increased from ten to twenty-two; and the attendance grown from seventy-six on April 2nd to 148 on April 23rd.

#### The Organization in Chickasaw Association.

In these columns attention has already been called to the status of the Chickasaw Association Sunday School, B. Y. P. U. and laymen's convention, that is, the extent to which the organization has been perfected and the methods by which it was accomplished. Pursuing the work, there will be four simultaneous district conventions held in this association on the fifth Sunday in April. Practically the same work will be discussed at all four meetings and emphasis will be laid on the convention plan of organization and the work to be done through it. When the annual associational conventions meet in June we hope, as a result of these district meetings, to have every Baptist church in the association represented and sending in a report of work done.

#### Programs and Report Blanks for Conventions on Fifth Sundays.

Suggestive programs for a one- or two-days' convention, together with suggestive blank reports for distri-

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bution among the churches of the territory in order to secure information regarding their work and needs, may be secured, free of charge, from either Dr. J. B. Lawrence, Jackson, Miss., or W. E. Holcomb, Quitman, Miss.

#### BAPTIST PASTORIUM AT POP- LARVILLE.

The pastor and family are on this field and are happy in our new location.

Early Saturday afternoon a large delegation from the church, including brothers and sisters, met us at the depot. We surrendered at once and were rushed into automobiles and carried immediately to the large, roomy, sunshiny pastorium. Here we found still other members awaiting us. The home had been prepared for ready housekeeping. We were led from room to room where paint and other evidences of finishing touches were to be seen.

Next we entered the dining room; here a nice warm dinner was already spread, and we were urged to hurry and partake of the bounties. On we went to find the kitchen, well fitted up, and the pantry full to overflowing. Surely the people are indeed considerate and generous in this section of our great State. This is all indicative of a deep interest in and prophetic of a true loyalty to the Master's work at this place.

At our morning and evening services the cause of missions was urged upon the people; in this brief week we hope to do something for this all-important work.

The associational Sunday School Convention meets with us here the fifth Sunday. A good program has been arranged and we hope for a great meeting. Fraternally,

S. P. MORRIS.

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#### TETTERINE WHEN OTHERS FAIL.

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says:—"I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shepley Co., Savannah, Ga.

Rev. Wm. A. Gaugh, pastor of the Temple church, Memphis, has been called to the pastorate of the church at Louisa, Ky., and entered at once his new field.



## THE ELEMENTARY DEPARTMENT

Miss Minnie Brown, Pontotoc.

I have been asked to bring a message to the elementary workers of the Sunday Schools of the State through the columns of The Record. The subject is broad, and my space limited, yet perhaps I can touch upon it sufficiently that some will catch the spirit of this important phase of our Sunday School work, and thus be filled with hungering and thirsting for greater knowledge, and to avail themselves of all the helps possible to reach the highest standard of efficiency in this work. Our lives are so brief, and the world is so full of needs, that we cannot afford to lose one moment of usefulness, else the sum of one's influence will be less than God intended it to be. An old writer has said, "Thou camest not to thy place by accident, it was the very place God intended for thee." Surely there is no work that needs more willing, consecrated, well-equipped helpers than that of the elementary religious instruction of immortal beings.

Much depends upon the first teachings, the beginnings of a child's life. The little life is as wax in our hands, to shape and mold as we will. Romanism knows this, and within a month after the birth of a child the hands of the priest are laid on its head. Shall we not be as eager to see that our little ones get the seeds of truth sown that will lead them early to know the Heavenly Father? Froebel says, "Give me the first three years of the little children and I will give you a fair index of what the men and women of tomorrow will be."

Realizing this great responsibility—the care and development of these little ones—the cradle roll department of the Sunday School was or-

ganized by Mrs. Juliet Dennoek Dudley in Central Baptist church, Elizabeth, N. J., in the fall of 1883. Let us look first at the great importance and proper organization of this department.

We will suppose that every organized Sunday School has in it a department, or class, or classes, devoted to elementary work. This department is incomplete without a cradle roll. The first step is to get some woman in the church who loves children and knows how to win them, to act as superintendent. A letter to the Sunday School Board at Nashville will bring specimens of literature and other helps for use in the department. An earnest, careful carrying out of the plan as outlined in these instructions will bring results that are truly wonderful. The cradle roll is the golden link that connects the Sunday School with the home. When you have the baby's name on your cradle roll you have brought in, in sympathy at least, the father, mother, and all the family. This is really the best feeder the Sunday School has. Entire families have been known to be brought into the Sunday School through the cradle roll baby. The cost of equipping the superintendent of the department with necessary supplies is quite small, and when compared with returns is one of the greatest investments the school can make.

For three years the baby's name remains on the cradle roll, and during this time the superintendent or her helper makes regular visits into the home, and each birthday is remembered by an appropriate card. On special occasions provided by the Sunday School the little tots are given recognition in the main school, and the mothers are encouraged to bring them from time to time as visitors to the primary department. As a result, when the time for promotion comes, they are ready for the beginners' class, and the step is an easy and natural one. The value of all this can scarcely be over-estimated.

Next week I shall discuss the beginner and primary classes.

## IT WORKED ALL RIGHT.

What worked all right? Our fifth Sunday meeting. We divided the Oxford Association into three districts, this district having in it seven churches. The meeting was held at Taylor, in Lafayette county. Every church in the district was represented but one. Every committee represented and every subject received due consideration.

This being a new movement, I should like to go somewhat into details that others may see how it worked out in this case, and it may be suggestive to others in arranging for future meetings.

We did not attempt a Saturday service until night, when there was a sermon on the subject, "For what are we saved." This was intended to sound the note of the convention, Sunday at 9:30 a. m., organized by electing a chairman and secretary, who are to remain in office until the next meeting which will be the next fifth Sunday. The chairman and secretary are to select the next place of meeting, and arrange a program, and advertise the meeting.

The following program was ren-

dered at this meeting. I give only subjects, omitting committees:

1. Organization.
2. Devotional service.
3. The Great Text Book.
4. The Sunday School and its mission.
5. The organization and purpose of the B. Y. P. U.
6. The relation of all the laymen to all the activities of the church.
7. The women of the churches and their work.
8. The relation of money to the kingdom and what per cent of our income does God require?

The above subjects were well discussed by those who have had actual experience in these lines of work, and personal experience in the matter of tithing. Dr. Seals, of Holly Springs, dropped in on us and gave a splendid talk on the subject of giving in general, and tithing in particular, drawing from his own personal experience.

At 8 p. m., Mr. Auber Wilds, of Oxford, gave a stereopticon lecture on Southern China, using slides furnished by the Foreign Mission Board. Mr. Wilds is a tailor by profession, but finds time to go out among the churches and help them all he can. During the preceding week he visited three country churches at night and gave this lecture. These churches were from eight to twelve miles from Oxford.

At the close of the afternoon session the ladies met to consider questions relating to their work. Invitations were heartily extended by some of those present to the experienced workers, to visit their churches, and help them get in working order. Mr. Wilds and the writer are planning for an all-day service the second Sunday, with one of the country churches, at which place we are hoping to have some of our most efficient workers present.

How has this movement worked in your association? I have not heard from the other districts in this association. W. I. HARGIS.

## HILLMAN COLLEGE.

This has been an eventful week with us. Last Monday night the girls of the Lesbian Literary Society celebrated their sixty-third anniversary by giving a play entitled "Breezy Point." The girls had been trained for the play by Miss Barnard of our expression department, and each did her part with credit to herself and to her society.

On Tuesday morning Dr. Charles Hillman Brough, Governor-elect of Arkansas, spoke at our chapel exercises and later in the day spoke again to the citizens and students of Mississippi and Hillman Colleges. Both addresses were helpful and inspiring and will be long remembered. Dr. Brough was born on the Hillman campus and on this trip he visited the room in which he was born. As a small boy he attended Hillman College and later became a member of the faculty. He was one of my professors when I attended Mississippi College. It is needless to say that we were delighted to have a visit from Dr. Brough. He is the second representative from Hillman College to grace the executive mansion of the State of Arkansas. The wife of Governor Eagle was an alumna of Hillman.

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Wednesday morning the senior class of Mississippi College attended our chapel exercises. The devotional exercises were led by Rev. A. S. Johnston and Rev. H. B. Price. Several speeches were made by members of the class. Each year we have a visit from the seniors and their coming is always looked forward to with great pleasure.

Saturday morning we had with us at chapel Mr. B. W. Griffith, Jr., a rising young lawyer of Vicksburg, who gave us an excellent address on "Living to Make Others Happy." Mr. Griffith was one of my schoolmates in Mississippi College. After completing his course here he graduated in law from Yale and now is one of Mississippi's most promising young lawyers.

Dr. Lowrey spent Saturday with us and made us all rejoice by announcing that plans were being perfected for making Hillman bigger, better, and more useful.

Saturday evening Dr. and Mrs. Provine entertained the seniors of Mississippi College and the juniors and seniors of Hillman, in their elegant home. Dr. and Mrs. Provine never do things by halves, and this event was fully up to their way of doing things.

Our commencement sermon this year is to be preached by Rev. R. B. Gunter, of Louisville, Miss., on May 28th. The address is to be delivered by Rev. W. M. Bostick, of Columbia, on May 29th. Eleven diplomas are to be granted in the literary department, two in expression and one in music.

M. P. L. BERRY.  
Clinton, Miss.

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